

THE EYE OF FAITH

open to GOD.

Unfolded in a Sermon
Preached at the Funerall of
that vertuous and Religious
Gentlewoman Mrs. JULIAN
BLACKVELL, *together*
with a Narration of her ver-
tuous Life and happy
Death.

By JOHN SEDGVVICK Batchelor
of Divinity, and Preacher of
GODS Word in
London.

Prov 31.30. *Favour is deceitfull, and beauty is*
vaine: but a woman that feareth the Lord, she
shall be praised.

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TO THE
WORSHIPFULL

JOHN BLACKVELL Es-

quire, his Majesties *Gracer*,
comfort, and happy imi-
tation of the decealed.

Sir,



Hilst Ministers
preach Funer-
all Sermons;
they find the
wind setting in their faces
from their auditors: some
thinke that too little,
others that too much, and

A 3 most

The Epistle Dedicatory.

most that what is spoken concerning the dead is but formality or flattery: They report that the *Æthiopians* doe picture Angels black, and Divels white, and I thinke that they justly suffer censure who doe knowingly call *evill good and good evill*: yet I deeme, that meeete and just praise is a due to Gods Saints departed, and though they add not to their honour and happinesse being in Heaven; yet they may proove both comforts and instructions to the living left upon earth;

*Anandus
Polanus
Syntag.
Theol lib.
106.17.*

*Solatia
vivorum,
non suffra-
gia mor-
tuum.
Orationes
Aug.*

The Epistle Dedicatory.

earth; especially to such who forgoe those with griefe whom they for a time enjoyed with love; I doe not send the living to the dead with Papists, yet let mee tell you, that there are these things comfortable to the living from the dead. 1. Their holinesse of life, and comfort in death, grounded evidences for our hope of their future happinesse: And 2. That there shall be a time of meeting and enjoying each other againe at the last day, such being not lost but gone before

us;

The Epistle Dedicatory.

us; add to this the good of their examples (which are of great force) for the teaching of posterity; who may take them for their patterne, and so resemble them in their religious courses, that they may seeme to survive in them: both these ends are my aime in publishing this Sermon, and with it the just testimony which I gave unto your late loving and beloved Wife, whom death hath freed from all sinfull and sorrowfull evils, and brought to the enjoyment of her God in Heavens

The Epistle Dedicatory.

vens happineſſe ; ſhee well knew that the world could never make her fully happy ; and that Chriſtians are never in their beſt condition, till that they are in their heavenly condition ; I deſire not to renew your griefe, but to ſhew that I had a ſhare in your loſſe of that Jewell laid up by God in the higheſt Heavens ; whom all your care and coſt (which did demonſtrate you to be a loving Husband) could not longer continue on earth : whiſt ſhee was yours, you did (I confeſſe) what could be

The Epistle Dedicatory.

be done for her credit, comfort, and continuance, and thereby deserved from her that praise which often shee gave of you to my selfe and others; but being gone, there remains a double monument of her; one of her owne, for shee hath left with you those in whom shee liveth, whom (I need not say to you) you must love as a Father, and a little the more for the Mothers sake; another of mine in this Publication, wherein her memory is made pretious among the Saints,

The Epistle Dedicatory.

Saints, and perpetuated
unto all posterity ; a
Worke done by mee up-
on your owne earnest in-
treaty, and therefore can-
not but be welcome un-
to you. You have your
desire, let mee have mine.
Thinke of your losse ;
and remember your selfe,
and place, in which God
hath set you ; doing
things so, that your com-
fort within, and credit
without, may still be up-
held in the Churches of
God, amongst whom
you have obtain'd an ex-
cellent name : I need
to

The Epistle Dedicatory.

to say no more to you,
but that I am

Your much obliged

friend,

Io: SEDGWICK

**From my house in S.
Dunstons in the
East, London.**



To the Reader, and
in speciall to my worthy
good Friends, in and a-
bout the City of *London*,
Peace, and settling of
mind.



*He shaking of
the water doth
not more dis-
cover the mudd
that's at the bottome, nor
the beating of the pulse the
distemper of the body; then
Times of Danger doe
a bewray*

A double
temper of
men in
times of
danger.

To the Reader.

1. To be
carelesse.

2. To be
over feare-
full.

beu-ray men in point of de-
fect, or excesse: now men ap-
peare either to be carelesse
and gracelesly secure, ba-
ving their eyes bound up, and
their consciences so seared,
that they neither see or
feare any danger: or to be
over-fearing: ha-ving their
eyes too open upon, or their
hearts too much affected
with the sadnesse, and mise-
ries of the times; the first
sort I leave to the vanity of
their minde, and sinfull-
nesse of their courses, assu-
ring them that their conti-
nuance in carnall security is
to them an evident fore-
runner

To the Reader.

runner of their future misery: the latter sort I shall advise to consider of these two things: First, that the over-much fearing of mans heart in evill times doth arise, from a false eye, or a wrong foundation: I meane the eye, and the Arme of flesh; he that at such time hath no other eye to see withall, then that by which he seeth every thing, or being able to pierce no deeper, or looke no higher then naturall reason, or outward objects can helpe him; shall be sure to finde that his senses will faile him; and his troubles sinke him:

The
Springs of
over-much
fearing.

To the Reader.

Besides, the Arme of Flesh
trusted unto, and relied upon,
will make him to ebb and
flow, and shall hold his spirit
in a course of such constant
agitation, that in the end he
shall flagg and faint: Flesh
at the best is too weake a
prop to stay the soule, a cer-
taine impeacher, and empai-
rer of mans confidence, and
comfort; and who so doe put
it into the place of a god, shall
undoubtedly find from it the
deceivings of a creature.
Secondly, that the best way
to quit our selves of an
over-fearing heart in the
daies of trouble, is, to get
an

To the Reader.

an eye of Faith, which alone
shuts up the eye of sense, and
getteth such views of Gods
Love, Power, and provi-
dence, that God is knowne
to be, and also made the sole
stay, and staffe of the soule;
upon whom whosoever truly
trusteth he is in such safety,
that no malice of men or di-
vels can endanger him. My
Brethren, had we the Angeli-
call eyes of faith, we should
fearelesse; though times vn-
to sense are distressefull, and
almost desperate: this alone
can see a better issue then
carnall reason can apprehend,
and an higher power to pro-

To the Reader.

test and guard then humane
helpes are either likely or able
to afford; this will make
a man waite till the fift
Scene of the Tragedy is
acted, knowing that troubles
have their turnings, as
spring-tides have their eb-
bings: This eye David had
in his troubles, as the follow-
ing Discourse will shew you,
and this eye I wish unto you
all, that your confidences
and comforts may abound:
and though I hope that ma-
ny of you have this eye, yet
beholding your dimnesse, and
weaknesse, I have sent unto
you these following Meditati-
ons

To the Reader.

ons upon a Text given unto
mee, to preach on at the Fune-
rall of Mistrisse Iulian
Blackwell, and I desire that
they may have the same
worke upon you that was
wrought upon Elisha's ser-
vant, that by them you may
be enabled to rid your mindes
of those base and unbeleeving
feares, wherewithall you
have beene too long and too
much assaulted and perplex-
ed; and may direct your soules
amid your troublesome cogi-
tations, and distractions to
your onely resting place,
namely, the strong God in
whom all safety and securi-

To the Reader.

ty is to be found,° which is
the onely thing aimed at in
the publique Preaching, and
sought for in the private
prayers of him that is your
daily remembrancer,

JO: SEDGWICK.

THE



THE
Eye of faith
 open to GOD.

PSAL. 141. VER. 8.

*But mine eyes are unto thee O
 God the Lord, in thee is my
 trust, leave not my soule desti-
 tute.*



GOD was with
 David in love,
 and David was
 with God in
 life and that in
 every condition of his life ;
 B the

the Context doth render *David* in a very sad calamitous condition, and the Text doth report him unto us in an holy and Christian carriage towards his God, for his eyes were upon him, his confidence in him, and his prayer unto him : a fit behaviour for all Christians in sorrow and distresse:

The words containe two parts,

{ 1. A beleeving profession laid downe in two choise actions respecting God as their chiefe object, and they are

{ 1. The carriage of his eyes from men to God, *Mine eyes are unto thee O God the Lord.*

{ 2. The planting or firme

firme placing of
his trust or confi-
dence in God the
Lord, *in thee is my
trust.*

2. An hearty petition, the un-
doubted evidence of his
beleeving profession (*a be-
leeving heart is a praying
heart*) *Leave not my soule
desstitute.*

From the whole we see,
that good men do know their
owne tempers in grace, and
speake their owne practises in
godlinesse; *David* did not
vaunt himselfe out of pride,
but humbly expresseth him-
selfe in that carriage which
doth belong unto all Christi-
ans in their sad and distressed
conditions; I see no reason
why Christians may not
speake of their gracious practi-

Note.

The god-
ly doe
know the-
selves both
in their
graces and
practises.

les so be they doe it sincerely, humbly, for instruction of others; may not all ages learne from *David* how to compose their affections and dispose their soules in evill times? but come wee more closely to the words.

Mine eyes are unto thee O God the Lord:

Doct. Whence I conclude,
That in calamitous and distressefull conditions, Christians have or should have their eyes unto God the Lord.

When *Iehosaphat* and the people were in great distresse, and the times were full of feares and dangers, insomuch that all humane power and policie failed them, (for the Text saith, *They knew not what to doe*) then they had their eyes unto God; they say, *But our eyes*

eyes are upon thee. When Stephen was stoning hee looked up stedfastly into Heaven and saw the glory of God, when David was in danger and the Church in Captivity, they did lift up their eyes to the hills from whence came their helpe, and had their eyes to God that dwelleth in the Heavens. For the opening of the point observe these things.

Acts 7. 5
56.

Psa. 121. 1

123. 1.

First, that Gods eyes of mercy and compassion are as surely upon his to behold them for their good, as their eyes can be believingly upon him in the expectation of good from him, a Christian looketh up to God, and God looketh downe on a Christian, the Christian saith, O Lord mine eyes are unto thee, and God

Exod. 3. 7.

faith, *O Christian mine are upon thee, sure I am; that eye answereth to eye, no man can looke up, but God will looke downe upon him, hence saith God, Surely I have seene the affliction of my people which are in Egypt, they looked up to God in their groanings and cries, and God lookes downe upon them, in a mercifull regarding and relieving of them.*

Secondly, that there are two sorts of eyes by which men doe looke up unto God.

Eyes of
two sorts.

1. One are the eyes of the body, which wee may call the eyes of sence.
2. The other are the eyes of the soule, which are called the eyes of Faith.

The point is true of both,
though

though the latter be intended.

Thirdly, that a Christian may have God before his eyes, as well as his eyes unto God in times of afflictions, the former doth note an act of reverentiall and awfull respect begotten in the soule towards Gods Majesty at such times especially : for when should men more awe God, and reverence before him, then when they are in and under trouble? the latter doth note the advancings of the soule by the workings of Faith, to a looking for the promised good from God to a man in and under afflictions; and this is the thing I am to speake of, which I thus open to you.

God be-
fore the
eyes,
what?

The eyes
unto God,
what?

1. That there are many

B 4

speci-

Rom. 8.
18.

Simile.

speciall promises for good unto Christians in all (especially) their afflicted conditions, yea God hath promised to make every condition good, according to that of the Apostle, *All things shall worke together for good*, even the crosse going of the wheelles shall further the right going of the clock.

2. That the heart of a Christian is much lifted up after the enjoyment of the promised good; wee doe naturally feare evill, and desire good, and though we doe see that a man may doe us hurt, yet our eyes are not upon him that he should doe us hurt, the Scripture phrase is, *I looked for good, and I waited for light.*

Job 30.26

3. That the soule never advanceth it selfe to looke up
in

in a waiting and expecting way untill it is made beleeving: unbeleeving men have no God to looke unto, nay they are blinde and without eyes towards God, it is Faith that is the hand that opens the doore, and helps the eye to looke in and upon God, this gives light, and sight unto the soule, having the command of the body, and soule, and senses in exercising themselves upon God, I say Faith hath her senses, it is a grace in the soule that hath feete whereby shee goes to God, hands whereby shee doth take hold of God, armes wherewith she doth embrace God, eares whereby shee doth heare God, and eyes whereby shee doth looke up to God; in a word, it is a

soule within the soule, and a
body within the body, not
an eye, but eyes, which is
enough for the vision and
fruition of God, and it's
whole worke is to bring in
the soule unto God, and to
determine it selfe in God, it
takes much pleasure in God,
and satisfies it selfe with God
at all times; the soule by it is
cast into this frame of reaso-
ning dependance, God hath
said that hee will doe mee
good in all my conditions,
and I have his word for it
which is sure, and unchange-
able, when I shall be answe-
red I know not, but that I
shall be answered I am con-
fident; this one thing will
I doe, I will still keep to my
God, and never give off the
word of his promise, for I
know

“know that hee will doe mee
“good in his time; I will set
“mee downe and rest mee
“quiet in his word, waiting
“upon him, and looking for
“him, beleeving that he will
“never frustrate my expecta-
“tion, this is, or should be
“the carriage of the eyes un-
“to God.

4. That we do not narrow
up this carriage of a Christi-
ans soule towards God onely
to the times of misery and di-
stresse, wee must know that
the eyes of Christians are up-
on God in all conditions of
their lives, in times of prospe-
rity they eye him, and observe
him as well as in times of ad-
versity; but herein is the truth
and power of their *Faith*
scene, that no darke or dange-
rous condition can hinder
them

them from looking up unto God, suppose that flesh and blood doth interpose by contrary reasonings, and that the outward condition seemes to goe contrary unto a promise, so that it shall be all night and no day, all sorrow and no joy, yet a Christian that is in darknesse and hath no light, hath by the power and presence of *Faith*, a *God* to goe to, and to looke upon: nothing can take off his dependance upon God, and expectation of good from God: reade *Isa.* 50. 10. and *Hab.* 3. 17, 18.

4. Fifthly, that all Christians doe not equally cast their eyes upon *God* in evill times; it is true, they have all eyes, and all a *God* to looke unto, and upon, yet for as much as they have not all an equall measure

measure of light in revelation, nor an equall measure of assistance for application; their expectations of good from *God* cannot be equall: experience doth teach us, that some mens eyes are upon *God* with victory and conquest over the Arguments of sense and reason, and the workings of feares and doubts; other Christians have their eyes as truely upon *God*, but it is with much weaknesse and many combates; I alas! they have much a doe to looke up, and it may be they are so farre from an evidentiall looking upon *God*, that their expectation is onely habituall and their whole life is the longing and endeavour of their soules to bring their eyes unto *God*.

6. Sixtly, that even a *Da-*
vid

vid whose faith carries his eyes upwards towards *God* in his promises and name of mercy, may have his eyes at sometime downeward even below his desire; I cannot conceive that hee so fixt his eyes on *God*, but that as he was man and did walke on the earth, he had his eyes on the earth to direct his going; and as hee was a Christian, the eyes of his soule were sometimes downewards, for *Faith* would make him to be looking into himselfe, so as hee did see into his owne sinfullnesse and unworthinesse; and againe, if we take him as hee was in trouble and misery, I doubt not to affirme that his eyes were too open upon the same, and that he did looke downe upon the roaring and
raging

raging of the Sea to the qual-
 ming of his Spirit, and the
 failing in those degrees of ex-
 pectation which formerly he
 found in himselfe, I say hee
 was not onely sensible, but
 over sensible of his troubles,
 and was so up and downe in
 his expectations, that even
 perishing thoughts take hold
 of him, for he saith, *One day*
I shall die by the hands of Saul,
 Neither *David* nor any Chri-
 stian can hold up his Faith in
 looking unto *God* at all times
 alike: but thus it is with them,
 at sometimes they are higher,
 at sometimes lower, some-
 times stronger, and sometimes
 weaker in their dependance.

But whence is it that they
 have their eyes upon *God*?

I conceive it springs from
 these causes: First, because

God

1 Sam. 27
 1.

God and they stand in relative termes each unto other: wee say there is no comfort in an absolute *God* standing by himselfe distant from the soule; but in a relative *God* made over in covenant unto his: so that it is the mutuall relations that are made and established in the Covenant betwixt *God* and them, that makes them to fixe their eyes upon *God*: *God* is Father, and Friend, and Lord, and Husband, and Guide unto his children, and no marvaile if their eyes are upon him.

Secondly, because in *God* is an All-sufficiencie for helpe and comfort in evill times, the creatures have an emptinesse in them, and cannot become either foundation or comfort to a Christian in and under his miseries;

miseries; but *God* is full and fit even one that exceeds all maladies, able to supply all wants, and to satisfie all cravings, he being an universall good, full Fountaine, and high hill, or mountaine set up for the Christian to looke unto.

Thirdly, because of the promise of good which is made unto them by *God*; this is truth, that *Faith* is founded on the Promise, and the good that it doth expect is a promised good; Now because the soule hath the grant of a promise, hereupon hath it a ground for expectation; for take away the promise, and the light is removed, and the eyes are so put out, that there is no turning of the soule towards *God*; as the doore turnes upon the hinges, so do:h

doth the soule turne in a beleeving way upon the Promises.

Vse 1.

To apply this point.

In the first place, it discovers unto us the want of *Faith* that is in wicked men in times of calamity; this we say of them, that their eyes are upon and unto the creatures both to see what they have done against or can doe for them; they looke downward to the creatures, and have an eye of expectation of helpe from them, if they are sick, they insist in the hand of the Physician; if they are in danger, they runne to this house and that Tower; to this policie and that power, looking to be safe and secure in and by these meanes, if they are dying they flie to this creature and that

that Saint; so that still their eyes are creature-ward and earth-ward; wicked men in no condition can looke upward to God; in prosperity they scorne God and his will, and cannot looke unto him with an observing eye; and in times of adversity they fall off from him, and doe not looke upon him with an expecting eye, and in this they doe purchase to themselves an increase of misery here, and assurance of damnation hereafter; no looking unto God, no comfort of conscience in any condition.

Secondly, it may teach us to see if that our eyes are upon God in evill times; men doe justly cry out of the miseries of our times, and I thinke we may say, *Wee have heard*

Vse 2.

voice

Jer. 30. 5

7.

voice of trembling there is feare, and not peace, alas! for that day is great, so that none is like it, it is even the time of Jacobs trouble. Our times are trembling times, and troublous times, and there is no Christian man or woman but must needs confesse so much, and beside the generall calamity, we have the time of our particuler misery, our conditions either are, or have beene sad and perplexed, tell mee now, where are your eyes fixed? upon God? then it's well, and give mee leave to presse you to this triall upon this one ground, because that multitudes of men have no eyes upon God in evill times.

Surely if our eyes are upon God,

First, we shall make God present

sent with us, beholding and regarding us in our miseries; the eye doth make the object present to it selfe, and faith looking upon *God*, doth make *God* present to a Christian; the truth is, that it's no misery that can divide a Christian and his *God*, for *God* hath tied his presence and love with his children in the fire, and water, and prison, and dungeon; and it is as true that if the eye of faith be once rightly set upon *God* in times of trouble, there is no want of *God* to such a soule; such a one whose eyes are upon *God*, may want the company of neere and deere friends, they may be sequestered and kept from him; but the company of a *God* he can never want, a Christian is never without his *God*, so long as

Esa. 43. 2

as hee can keepe up the eye of his *Faith* upon God : *Though I walke in the valley of the shadow of death, thou art with mee, thy rod and thy staffe they comfort mee.*

O sweet comfort and happy condition in times of distresse! when the soule can say men are against mee, yet God is for mee; men are shut out from mee by men, but my God they cannot shut out from mee, the eye of *Faith* will bring downe God into a dungeon, and see him in a dungeon, and maketh a man to see no want of creature-company, because he hath divine company.

Secondly, wee shall have some comfortable representation of God unto us; it is true

true in nature, that the eye in it selfe hath no colour, but all its colour is in the object; and I conceive that the glorious discoveries of *God* are made over unto *Faith*; till the eye of *Faith* be erected in the soule, *God* is in darknesse to a man, let things have a colour and luster in them, untill light come to make them cleare, they are as if they were not, so though there be a glory in *God*, yet to sense and reason, *God* is a *God* in night and darknesse, or such a one as cannot be espied and observed, but when *Faith* comes into the soule, now *God* is a *God* in the light, and the Christian is enabled in some measure to enjoy the blessed reflexe of *God* to his soule, whereby even in his greatest misery

Simile.

misery he is able to look up-
on his *God* with that bold-
nesse, that the very beholding
of his *God* in the way of *Faith*
doth greatly joy and glad his
soule, making him unspeake-
ably glorious unto his soule,
a man that lookes up to *God*
shall see more grounds of
comfort seated in *God*, then
grounds of sadnesse in his
troubles, the face of times
cannot gather more blacknesse
or threaten more misery; then
Gods face doth promise and
assure peace and protection;
Faith seeth all the worst be-
low, and best above in *God* and
with *God*.

Thirdly, we shall be ravi-
shed, and greatly affected with
the glories and beauties of
God, vision drawes on affe-
ction, or things doe affect the
soule

soule by sense, by looking
we come to liking; the true
cause why a wicked man doth
neither joy in *God* or admire
the beauties that are in *God*, is
because he wants eyes to look
upon *God*, but the man whose
eyes are opened, & open unto
God, takes notice of such ex-
cellency of grace and mercy
in *God*, that his soule is taken
with *God*, and rapt up into a
holy ravishment and admira-
“tion; Now he cries out who
“is a *God* like unto our *God*? O
“the Majesty and mercy that
“is in him; I see that in him
“for mee and my necessity,
“that I cannot see in all the
“creatures put them together;
the soule doth now begin to
feede it selfe and cheere it
selfe in and upon *God* in the
midst of all afflictions making
C this

this to be its greatest comfort, that it hath such a *God*, who is so great a good to enjoy: *Faith* cannot looke up to its *God* without encreasing of its confidence and comforts.

Fourthly, we shall be set into a longing after *God*, and his comforts; the seeing of things stirres up desires in us after them, so the looking up to *God* doth fill the soule with a fervent longing after the *Lord*, the Christian that lookes up hopes: the soule in this case is much after the manner of a tender wife, who looking for her Husband by such a day, or such an hower, shee is faine and full of griefe untill that day come, and when the day is come, shee runnes to the doore and window to see if he be not comming, being much troubled

troubled that hee is not yet come, surely all the sight of *God* which we have by *Faith* doth cast us into hope of enjoying *God* according to his promise, and now our soules doe faint for him and his salvation; we sigh in our selves waiting, and our eyes doe faile for his Word, saying, when wilt thou come to us and comfort us? O when shall I have my helpe and deliverance from the *Lord*? the eye of *Faith* doth either actually bring downe *God* into the soule, and is as the setting of the eye of a skilfull fowler upon a bird, who if he hold the bird in his eye, he will not have him long out of his hand; or actually carrie up the soule unto *God* in strength of desire, so that the soule

Psal. 119.

81.

Rom. 8.23

Psal. 119.

82.

cannot be in any quiet untill *God* be gotten and gained.

Fiftly, we shall not be overwhelmed by the sight of any calamities; troubles beheld without a *God* doe exceedingly damp and daunt the spirits of men, till *Elishaes* servant had his eyes opened to see the strength of Heaven, his heart was much dismayed by the hoste of the *Syrians*; but, to have an eye to *God* in times of trouble, will prove the great upholdment of the soule, & it is no miserable estate that can distresse that man, whose eyes are the eyes of *Faith*; say that troopes of troubles come, and that we are to encounter with contrarieties and crosses, even the ruffling rage of wicked mē, whose power in some degree might equall their malice, yet
such

such a soule stands, and his heart is staied within him; for he sees more with him then against him. O the wisdom and power which *Faith* doth see in *God* for the preservation of those that are his.

I reade of a *Generall*, who finding his souldiers dismayed by the smalnesse of their company and the multitudes of their enemies, asked them, but how many do you reckon mee at? who am your Commander and Leader? this *Generall* is *Faith* in the soule, which takes off all the disquietments of our hearts under trouble by making men to be creatures, and setting *God* ruling in the midst of his enemies, surely it was this eye of *Faith* that wrought *Luther* to such confidence of heart in

Antigonus

times of dread ; for when he
 was told of great troubles that
 were like to befall him and
 the rest in *Germany*, he made
 this answer, come, come, no
 matter for them all, let us sing
 the forty sixt *Psalme*, and let
 “ them do their worst: so faith
 “ the beleevers soule, let men
 “ combine and conspire to do
 “ me and the Church all the
 “ mischiefc they can, and
 “ let things go how they will,
 “ and dangers be what they
 “ will, yet I see a *God* with
 “ me, and for me, and unto him
 “ will I looke, for by him I
 “ am sure to be safe, *The Lord*
 “ will be a refuge for the oppressed,
 “ yea a refuge in time of trouble.
The Marriner is not quite de-
 jected, though he seeth all his
 Sailestorne and gone, so long
 as his Anchor holds ; the
 Soule

Psal 9.9.

Simile.

Souldier is not vanquished so soone' as his out-workes are taken, if he be in a Castle or Towne of strength; neither is a Christian quite out of comfort and hope so long as he sees his *God* remaining; but is a prisoner of hope turning to his strong hold.

Zach. 9.
12.

Sixtly, we shall be fearefull of sinning in times of calamities, *God* scene by *Faith* is acknowledged by duty, and a mans eyes cannot be upon *God* at any time, but he shall walke with *God*, and tremble to sinne against him; times of affliction should be times of praying and of holy walking; can a man look upon *God* but he shall observe that *God* hath an eye upon him, and should not Gods sight be the great awer of the soule from sin-

ning: to looke upon a Judge looking upon us, and to curse is the aggravation of a felonie, and to have an eye upon *God* in trouble, and to mingle sinne with our sorrow is an argument of a false and faithlesse heart.

Vse 3.

Isa. 45. 22.

Thirdly, this may exhort us to imitate *David*, O let us have our eyes to *God* in all our extremities, *God* saith, *Looke unto mee and be saved*, where wee see, that wee can never be safe till we looke unto *God*; I know it is a very difficult, but yet it is a very usefull and comfortable thing to have our eyes upon *God* in times of danger and death; the eye upon *God* maketh the burthen easie and heart lightsome; It is said of the Governour of a ship, that he is *Oculus ad caelum*,

lum, for though in a storme
he hath his hand on the sterne,
yet his eye is to the pole-star,
& it must be said of a Christiā
that he is *Oculus ad Deum*, an
eye upon or unto God; O that
our eyes in these evill times
were lesse upon the creature,
and more upon God; O looke
up, look up unto God the Lord.

Now that wee may with
comfort practise this duty, I
shall desire you,

First, to get those eyes
which *David* had, wee shall
never practise *David's* duties
without *David's* graces; how
can a man see who wants his
eyes? and is it possible that
the soule should ascend to God
that wants *Faith*? set in for
these eyes, a man must be
more then nature, and reason,
and sence that hath his eyes

towards God in evill times.

Secondly, to get that God which *David* had, I tell you, that *David* had gotten God in his acquaintance and by way of speciall interest, and this made him to looke upon him in an evill time; if God and wee are strangers, or there remaine strangenesse twixt God and us, we shall never turne the eye of Faith unto him in any condition of our life; I look for help from my friend, not from a stranger, O acquaint your selves with God, and then you may have your eyes upon Him.

Thirdly, close not with Satan in his temptations, it is the maine worke of the Divell to keepe men off from the sight of God, it is noted, that he it is that doth blinde or cast

cast dust into the eyes of men, interrupting, and intercepting the soule in all its recourses unto God. I am certaine of this, as at all times, so especially in times of trouble, Satan is most in his darkning workes unto Christians; then hee is raising up clouds and mists to hinder the cleare sights of God; now hee labours to keep downe the eye from looking up to God; O 'tis his most malicious work to rob a Christian of his God in point of comfort and confidence, and this he doth many waies,

1. Sometimes by disgracing and disabling God unto a Christians Faith, as if that God were not able enough for supplies, or answerable to exigencies, of which if the soule be once perswaded, it will

2 Cor. 4. 4

Satan
keepe
Christians
from loo-
king up to
God three
waies.

will never be drawne to look towards God in an expecting or depending way, for who will goe to an empty conduit to fetch water?

2. Sometimes by disgracing and disabling a Christians *Faith* unto God, for what though God be able to doe him good that lookes up unto him in evill times, yet faith hee, where are thine eyes? and what is thy *Faith* (which is so weake and poore) that it should be able to become thine eyes to look unto God? can any man see that wanteth eyes? or looke so farre whose eyes are dimme?

3. Sometimes hee doth over-greaten the danger, and makes men belceve that deliverance thence is impossible, which despaires the heart from

from expecting helpe from God: Now let the Divell come which way he will, we must not beleve him against God, or follow him in his suggestions against a duty, but still hold this conclusion, that God is never so darke to sense, but *Faith* can see him, and the eyes of Faith are never so weake, but that they can thorough the darkest cloud and in the greatest storme, see an All-seeing and an All-hel- ping God, whose comforts are ready and sutable for miserable and suffering Christi- ans.

Fourthly, dust not your selves with the dust of the world: If men looke downe too much upon Earth, they shall never looke up to God in *Faith*, for the eye cannot

Duke of
Alva to
Henry the
fourth.

at once looke both waies, a worldly heart is a darke heart, if the riches, and honours, and pleasures of the world, once get into the eye of the soule, it is not possible for the soule to looke up unto God, can the bird flie upwards if you tie a weight upon its legg? then is it possible for an earthly heart to looke upon God in evill daies. I have read of one that was asked if hee had not observed the eclipses; and his answer was, that hee had so much to doe upon Earth, that he had no leasure to looke up to Heaven; and this I am sure of, that an heart idolizing the creature can never be truly depending on God, can the eye see its object that is full of dust? or that soule looke up to God that is buryed in the creatures?

Fiftly,

Fiftly, keepeth the eye much in mourning for sin; a sight of sin and corruption accompanied with godly sorrow for the same, will cleare our eyes towards the comfortable sight of God, and make us more fit to turne our eyes towards him in any condition; he that cannot grieve & weep for sin, shall never look up to God with confidence; *Repentance is the turning of the soule from sinne unto God*, so that men practising repentance are in the right way of having their eyes towards God.

Sixtly, goe to God for helpe and strength unto the worke, for no man can see God without God, the Lord must take off the covering cast over all people, and the vaile

Iſa. 23. 7.

vaile that is ſpread over all Nations, and vouchſafe the light of Heaven unto the ſoule, ere the ſoule can ſee him or looke unto him, and therefore let us make this
 “ prayer, *Lord open mine eyes*
 “ *that I may ſee Thee, and*
 “ *turne mine eyes from the*
 “ *creatures, that I may be able*
 “ *to looke up unto Thee in a de-*
 “ *pending and expecting way.*

In Thee is my truſt.

Heere is truſt well placed, I wonder not at the connexion of theſe two ; to have eyes on God and to truſt in God : ſight is a convincing ſenſe and beſt perſwading ; where wee expect good, wee dare to truſt, and no ſoule is more confident then the ſoule that
 is

is most expecting by *Faith*,
the point intended is this,

*That the trply Godly doe
more or lesse trust in God in
times of calamities: suffering
times are trusting times,* here
note (that by suffering times)
I meane times of inward and
outward straits wherein either
a mans feares are many by
reason of danger threatned,
or a mans sorrow is much by
reason of misery felt, called
in the Scripture *evill times*, or
daies of affliction. 2. By tru-
sting in God at such times, I
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of *Faith* in applying the soule
to God by an act of recum-
bencie and dependance, upon
the application of the word
of his promise, take it up
thus.

1. That God hath made
over

Doct. 2.

Suffering
times are
trusting
times.

Suffering
times
what?

Amos 5.
13.
Pro. 15. 15

Trusting
in God
what?

7. Things
about tru-
sting in
God.

over in the word of his promise abundance of good and mercy, which he will vouchsafe unto his being in and under misery, as *That he will be with them, know their soules in adversity, and administer both seasonable and sutable comforts unto them.*

2. That the trusting soule doth take God at his word, and closeth with the promise made, not onely by generall assenting, but by particular applying acts; he seeth himselfe and his condition in the promise, and makes it not onely agreeable and fitting to and for such an one as hee is, but withall he doth fasten upon it for himselfe, conceiving upon good grounds that hee is the man that is spoken unto, and unto whom this gracious promise

promise doth belong, this I call the soules putting it selfe into a promise.

3. That the soule in making God his trust doth set God in his promise before it as a rock, or bottome, or foundation for upholdment and staying: so that he is apprehended to be such a one that will not suffer the soule to sinke or perish; for no man will leane upon a broken reed or sandy foundation.

4. That the maine nature of trusting in God, stands in the laying or hanging all a mans hopes, for helpe and comfort in evil and sad times, upon the Lords truth for the performance of his own most gracious promise.

5. (That the person thus trusting in God is the truly godly)

Pfal. 64
10.

Isa. 50. 10.

godly) my meaning is, that we must exclude all wicked and unregenerate men from this dependance and reliance on God in evill times: none but a renewed and sanctified heart can truly trust in God: it being a worke of grace to trust in God; hence saith David, *The righteous shall be glad in the Lord, and shall trust in him*, and the Prophet Isaiah saith, *Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse, and hath no light? Let him trust in the Name of the Lord, and stay upon his God.*

6. That trusting in God is

either. { 1. Habitually.
Or,
2. Actually.

Then doth the soule habitually

tually trust in God, when it is inclining and bending towards act of reliance; O the soule is willing to rest it selfe, and hath a constant disposition in it to stay it selfe upon God, even when it is not able actually to exercise its trusting upon God in that way and measure it would and should; but take me a Christian at the worst and lowest, and wee may affirme of him, that hee doth habitually trust in God.

7. That the godly man doth trust in God 3. wayes,
1. Only, *In thee is my trust*, saith *David*, not in men as God, nor in men with God, but in God alone. 2. Wholy, the all, even the might and the truth of their confidence is cast upon God. 3. Constantly,

IIa. 25. 7.

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4 Grounds
of Christi-
ans trust-
ing on
God,

stantly, at all times and in all conditions doe they rely upon God, though chiefly and mostly in evill and sad times.

Now this they doe upon these 4. grounds.

First, *Virtute praecepti*, because that God doth call for, and require their trusting in Him; the commands are so many that I shall save my labour to quote the Scriptures.

Secondly, *ratione pacti*, because God in the covenant hath made over himselfe to be *Sunne* and *shield*, *rock* and *tower* of defence, yea and an house of fortresses unto his, and one every way All-sufficient for the defence and safety of his, so that there is no danger so great and imminent from which his power is not able

able to rescue his; as he can hurt and spoile all the Churches enemies, blasting their power and defeating their policie, so he can shelter his under his wings, becomming their safety and security, he is the hill of helpe and mountaine for safety, it is the *Periphrasis* of God to be the confidence of all the ends of the Earth: and *David* saith, *God is our refuge and strength, a very present helpe in trouble*: Marke well the place, 1. *God is a refuge*, where the allusion is to those Citties of refuge unto which a person that had slaine a man at unawares was to flie, where he was secure and safe from the pursuer, intimating unto us, that if dangers and troubles doe pursue Christians at the heeles, yet God

Psal. 65. 5.

Psal. 46. 1.
expounded.

God would be their hiding and securing place from all: 2. *God is a strength*, it may be the power of dangers and troubles may be great, now if the refuge want strength, a mans security cannot be much, but God is Almighty, and such strength unto his that no strength shall overcome them, untill it can overcome him. 3. *God is a helpe*, he doth not stand by looking on his in their troubles, and suffering them to be overcome by their owne weaknesse, but will put forth his strength and assistance, bearing all their burdens for them, and enabling them to stand under all. 4. *God is a present helpe in time of need*: that is, let dangers be present, God will not be absent, neither

neither will He delay his defence for his, or come in with the same when it is too late; so that this Text doth shew that He is unquestionably sufficient for the safety of his, which must needs bee the ground of confidence; for the soule doth betake it selfe alone to strength; according to that of *Salomon*; *The name of the Lord is a strong tower, the righteous runne into it and are safe.*

3. Thirdly, *ratione facti*: because God is trusty, and such a one that never faileth them that place their trust in Him: *Our Fathers trusted in thee, they trusted and thou didst deliver them, they cried unto thee, and were delivered: they trusted in thee and were not confounded.* The meaning is
D this;

Pro. 18. 10
 Psal. 18. 1,
 2.
 28. 7. 3.

Psal. 22. 4,
 5.

2 Chron.
28.20.
Isa.30.1.

Heb.13.5.

Heb.2.4.
opened.

this; that there care was in
evill times to trust in the Lord,
and God did not deceive their
trust, but made it to be their
safery; *Ahas* made the King
of *Assiria* his refuge, but he
was not his strength; *Israell*
went downe to *Egypt* for
helpe, and trusted in Charets
and Horse-men, but they
were not holpen; but who
so come unto God by way of
dependance, are sure to finde
this made good, *I will not faile
thee nor forsake thee.*

Fourthly, *ratione fidei*: be-
cause upon them is bestowed
the grace of *Faith*, which is a
trusting grace, a relying grace,
full of fiduciall acts, and ne-
ver more active upon God
then in hard times, and times
of dangers, the Prophet saith,
The just shall live by Faith,
which

which place wee thus expound, the Prophet had foretold of sad times to come upon the Church; Now upon the hearing of this, it became a great question, but how shall the just doe in such times? The answer is, hee shall live by *Faith*, God hath given him the grace of *Faith*, which now he shall exerce, by putting himselfe under Gods wing, and making God his tower of safety: when others shall live either by their wits and shifts, or by their feares and fence, the truly godly shall subsist by their beleeving dependance on God: surely they that doe beleve in God cannot but trust in God: to apply the point, note 3. things.

First, That there is a wide

Differēce
betweene
godly and
wicked
men in
trusting
God.

3. Things
incident
to wicked
men in e-
vill times.

1. To have
no place
for confi-
dence.

Pro. 30. 26

difference betweene the
childe of God and wicked
men in times of extremitie
and trouble: I deny not but
the same calamitous condi-
tion may befall them both,
God may and doth cast both
the one and the other into sad
and fearing times, but the
thing I aime at is this, that the
carriage of the one and the
other is not the same in re-
spect of confidence in God;
there are 3. things incident
to wicked men in evill times.

1. Either they have no
place for confidence, but run
up and downe crying, *Who
will shew us any good?* they
are worse then the poore silly
creatures, who in times of
danger have their retyring
places; the poore *Caries* a
feeble folke, yet make they their
house

house in the rocks, the rocks are
 a refuge to the Conies; these
 creatures can burrow them-
 selves in the rock when they
 are in danger of Doggs; the
 Birds have nests wherein they
 hide themselves when dan-
 gers approach, hence Moab is
 advised to bee like the Dove,
 that maketh her nest in the side of
 the holcs mount, there shee will
 nestle her selfe, when shee is
 pursued by the Birds of prey;
 but a wicked carnall man
 when troubles come, lies o-
 pen to all winds, and is like
 unto a ship whose tacklings
 are broken, and Anchor lost,
 tossed up and downe; and
 hurried from place to place,
 till at length she suffer ship-
 wracke; or as a Meteor that
 hangs in the clouds, and can-
 not tell which way to fall;

Psal 104
 18.

Jer. 48. 28

Oh how are wicked men surprised with feares and cares, and pulled in pieces with distractions? Oh how distressed, hopelesse and helpelesse are they, and even at their wits end, when dangers are threatned or present.

2. To misplace their confidence.

A caution about the use of meanes for safety.

Wicked mens confidence lies

1. In places,

2. They misplace their confidence, they cannot say in thee O Lord is my trust, but O God my trust is in men and meanes; That I may not be mistaken, know, that I doe not speake against the use of lawfull meanes, or outward helpes for our safety in dangerous times, but this is the worke of wicked men to Idolize the meanes, and by them to rob God of that trust that is due to him, what is more usuall with them, then to put trust in places; if in times of feares

feares and dangers they can but get into a strong Citty and a well built Tower or Castle, now with the men of *Tyrus* they are safe enough, that shall be their God, and all their safety shall depend upon it; if their confidence lye not in this, then it may be it is in men and munition, wherein the arme of flesh is relyed upon: *Some trust in Horses and some in Chariots*, forgetting that an Horse is a vaine thing for safety. Others place their confidence in their riches and honours; *The rich mans wealth is his strong Citty, and as an high wall in his conceit*, saith Solomon, *And they set their nests on high that they may be delivered from the power of evil*, saith the Prophet *Habbacck*. O say they, were it not that

Ezek. 27.
11.

2. In munition and men.
Psal. 20. 7.

3. In wealth and honours.
Pro. 18. 11

Hab. 2. 9.

4. In
Church
priviled-
ges.
Ier.7.4.

we were wealthy, and known to be so, and had we not high places, then wee might feare gun-shot, and thinke our selves in dangers: others run a little higher in their vaine confidence, and doe trust upon their Church priviledges, like those in *Ieremiahs* dayes, who cried out *the Temple of the Lord, the Temple of the Lord*: they doe thinke because they have the Ordinances of God amongst them, that these shall be a refuge unto them, which the Holy Ghost calls *a trusting in lying words*, these and other the like confidences are vaine confidences; for all strong holds if trusted unto, shall be like *Figg-trees with the first ripe figgs*, and it is *neither silver or gold that shall be able*

Nah.3.13
Zephan.1
18.

able to deliver them in the day
of the Lords wrath, and Ariels
it selfe shall be distressed.

Esa. 29. 1, 2

3. Or they shall fall away
from the Lord, slighting and
rejecting his helpe in evill
times, Saul went to the witch,
and the Prince would attend
no longer upon the Lord, and
wicked men forsake the foun-
taine of living water; surely
such as fall from God doe not
depend on God, unlesse you
will say, that hee doth lay
himselke upon the fountaine
or rock, that casts himselke
from the rocke into the Sea;
but to leave them to the mi-
serie of miseries, and to inherit
their folly.

3. Forsake
the Lord
for their
confidence
Jer. 2. 11.

Secondly, this may teach
us to sound our owne tem-
pers, whether that wee are
trusting Christians in evill and

Vse. 2.
Examina-
tion.

6. Signes
of men
that trust
in God in
evill times

1. Care to
please
God.

dangerous times, can we say with *David*, *In thee is my trust*? then these 6. things will be more or lesse found upon us.

1. Our care will bee to please God in all things: him upon whom we depend wee will studie to content; a child feares to displease his Father, and a Tennant feares to displease his Landlord, because of their dependance on them, and surely if wee doe trust in God, we will covet to walke in all well pleasing unto God, shunning whatsoever way or course is contrary or grieving to him: None but a mad-man would offend his defence: shall God defend us, and shall we offend Him? That soule doth looke for very little good from God that is carelesse.

carelesse of his praise and pleasing.

2. We shall make up our selves in God in all conditions: the heart doth chuse that thing for its portion, which it maketh to be its confidence; *The Lord is my portion, therefore will I hope in him*, saith the Church, here-upon is it that the Psalmist saith, *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee, my flesh and my heart faileth, but God is the rock of my heart and my portion for ever*. Surely God is heritage and portion enough to that soule that trusteth in him; the soule that relies upon him, shall finde him to be a full and sutable good unto it selfe, and can see that it hath no reason to look

2. Making
God a por
tion to us

Lam. 3. 24

Psal. 73.
25, 26.

looke out of God for supplies and sufficiencies.

3. We shall use the meanes for safety, but leave the issue to God: such as trust in God will not tempt God, but apply themselves to the wise and carefull use of all those meanes which serve God in his care and providence over them. *Jacob* trusted God for deliverance, and so did *David* and *Paul*, and yet they did not neglect or flie over the meanes for their succour and safety in evill times, the one sends presents and marshalls his family, the second abides in strong holds in the wilderness, and the last staies in the ship and keepes the Marriners with him; hee that trusts a Physicions skill will be carefull to observe what is prescribed.

Gen. 32.

1 Sam. 23.

Acts 27.

scribed to him, and as meanes are to be used, so when meanes are used, wee shall trust God with the issue, and unto God for the successe; it is presumption not trust to sever the meanes from the end, it is feare not Faith to use meanes, and yet to vex our soules about the successe: such as trust God doe chiefly commit the issue of all the meanes they doe use unto God: knowing that it is mans worke to use the meanes, and Gods to bring about the successe.

4. Wee shall live by Faith in the promises when outward meanes for comfort and deliverance are wanting, a politician will trust as farre as reason can carry him, and a naturall man will trust as farre as his senses lead him; if either

4. Living by Faith in the promises when outward meanes faile.

looke out of God for supplies and sufficiencies.

3. We shall use the meanes for safety, but leave the issue to God: such as trust in God will not tempt God, but apply themselves to the wise and carefull use of all those meanes which serve God in his care and providence over them. *Jacob* trusted God for deliverance, and so did *David* and *Paul*, and yet they did not neglect or flie over the meanes for their succour and safety in evill times, the one sends presents and marshalls his family, the second abides in strong holds in the wilderness, and the last staies in the ship and keepe the Marriners with him; hee that trusts a Physitions skill will be carefull to observe what is prescribed.

Gen. 32.

1 Sam. 23.

Acts 27.

scribed to him, and as meanes are to be used, so when meanes are used, wee shall trust God with the issue, and unto God for the successe; *it is presumption not trust to sever the meanes from the end, it is feare not Faith to use meanes, and yet to vex our soules about the successe:* such as trust God doe chiefly commit the issue of all the meanes they doe use unto God: knowing that it is mans worke to use the meanes, and Gods to bring about the successe.

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4. Living by Faith in the promises when outward meanes faile.

ther can see reasons for, or waies and meanes of deliuerance and safety before them, they can and will trust in God, els they fall downe or fall off, whereas such as truly trust in God, will and can (in some measure) rest on the bare word and naked promise of God, even then when they can see no meanes before them, but that the present face and state of things doe seeme altogether contrary unto them; *Though the Lord kill mee yet will I trust in him,* saith Iob: and the command is, when that wee are in darke-nesse and can see no light, even in such an estate to trust in God: a child in the darke takes hold of his Father, and a Christian without meanes will trust in his God, knowing

Job 15.13

Esa. 50.10

ing that God is all meanes in himselfe, and that hee can do things for his Churches good and comfort, when all outward meanes doth threaten the contrary.

5. Wee shall trust God withall: they that doe trust in God, will also trust God, as knowing that the safety and security of all is in God; tell mee now, doe you trust God with your names, estates, callings, posterities, bodies and soules? doe you trust your temporall and eternall estate in Gods hand, so that
 “you can say, I have nothing
 “in mine owne keeping, I
 “dare not so much as to trust
 “my selfe with my selfe, or
 “any thing I have with any
 “other creature, but all is
 “committed by mee to the
 “Lord,

5. Trusting of God.

20105.0
 2111000
 also 10

2 Tim. 1.
12.

“Lord, whom I know to be
“faithfull; this is an argu-
ment that the soule doth
trust in the Lord: *I know*
whom I have beleevd, I am
perswaded that hee is able to
keepe that which I have com-
mitted unto him against that
day.

6. Quiet
and rest
of soule.

Lastly, wee shall have a
ground for rest and quiet un-
to our soules: Trust in God
doth 1. Bottome the soule
strongly, so that there shall
be a staying of murmurings
and grudgings arising within
the Soule. 2. Supply the
soule with a greater ground of
quiet and comfort, then there
can be causes of feare and
troubling; God is a Center
for rest, and a quiet Founda-
tion, so that the soule can
never be at rest untill that it
come

come to rest upon him: It is the worke of trust to cast the soule into a fixing and setting condition: I doe not say that the trusting soule is totally freed from stirrings and shakings even in evill times; I know that our flesh which we carry about us is full of objections, and daily troubles us in our quiet, but yet know, that though feares may materially rise in a trusting heart, yet they doe not victoriously worke in that soule that is truly trusting; the promise is, *Then wilt keepe him in perfect peace whose minde is stayed on thee, because hee trusteth in thee*; and againe, *They that trust in the Lord shall be as mount Zion which cannot be moved*; and againe, *He shall not be afraid of evill tidings,*
his

A trusting
soule is a
quiet soule
and how?

Esa. 26. 3.

Psal 125. 1

112. 7.

43. ult.

Esa. 7. 2.

Psal. 49. 5.

Vse 3.

his heart is fixed trusting in the Lord. Hence was it that David finding a mutinie within his soule, hee takes up the contention by charging his soule to trust in God; O when other mens soules are under confusion and restlesse and moving within them, As the trees of the wood are mooved with the winde, because they are hard bestead, when feares and terrors doe rack and rend their hearts in pieces, and all because they trust not in God, then the soule whose trust is in the Lord, hath quiet in spirit, and he saith, Why should I feare in the daies of evill? hee then sings over the forty sixe Psalme with holy Luther.

Thirdly, wee should strive
to

to attaine to *Dauids* pitch,
and endeavour to be such
that can truly say, *In thee is*
my trust, or as in another
Psalme, *My soule trusteth in*
thee. Thusto doe is very ne-
cessary and comfortable, but
yet of great difficulty; it is a
hard thing to bring the heart
from creature confidence un-
to divine confidence, that a
soule should be beset with
misery, and apprehend no-
thing but stormes and threat-
nings of destruction, and yet
now to stay it selfe upon *God*,
in whose hand the cloud and
calamity is, is a worke both
above, and against nature,
which that wee may be
brought unto, I will pro-
pound these six helpes.

First, you must goe to
Schoole to learne *Gods* name
aright,

Psal. 57. 1.

Six helpes
to trusting
in God.

Psal. 9. 10.

Psal. 36. 7.

The name
of God
what?

The
know-
ledge of
Gods
name
what?

aright, They that know thy Name will put their trust in thee, saith David: and in another Psalm he saith, How excellent is thy loving kindnesse O God! therefore the children of men put their trust under the shadow of thy wings,

Now the name of God is the Lords revelation of himselfe in his Word, and it doth comprehend under it all the glorious Attributes of God, together with the promises of grace and mercy which he hath made unto his Church, and the knowledge of that name is no more then the informing our mindes and understandings in the truth and meaning of God in all his glorious Attributes, and gracious promises, surely

ly if the soule did once come to apprehend God aright in the Attributes of his Wisdom, Power, Mercy and Providence, and to looke upon all the promises as absolute truths, and full of goodnesse, it would not but be drawne into trust and confidence; God saith in one Psalm, *I will set him on high because hee hath knowne my Name*, the meaning is, I will see he shall be safe because he hath trusted in mee; where we see that the very trusting in God is called by the knowing of Gods name, and why so? 1. Because in trusting we gaine an experimentall knowledge of Gods name. 2. Because by knowing of his name we come to the trusting in his name, will any

Psalm. 91.
14.

Trusting
in God
called the
knowing
of Gods
name and
why?

any man trust in him whom hee doth not know? surely *God* unknowne can never be relied upon; I must therefore make it my worke not onely to know there is a *God*, which is to know him by name; but I must know him in his sufficiencie of strength for safety and defence, and as one that will grationally admit mee into his protection, I recourſing unto him in obedience and *Faith*, if ever my soule shall draw into him in a way of confidence and dependance.

2. To get acquaintance with *God*.

Secondly, get a friendly and familiar acquaintance with *God*, as ignorance so strangeness cannot rely upon *God*, and it is not every ordinary acquaintance with *God*, but a speciall acquaintance.

quaintance with him that doth breed a dependance on him; A man must know God by way of tryall ere hee will trust him, and a man must have speciall intimacie with God, so as to see him a reconciled God unto him in the face of *Iesus Christ* ere he can bring his heart to trust in him; I say if a man can see God as his Father and best friend, even one twixt him and whom there are no quarrels and differences, he shall with much cheerefullnesse of heart relie upon him.

Thirdly, set up *Faith* into exercise; the grace of *Faith* must not onely live in us, but we must also live by it, if ever wee intend truly to trust in God, the life of sense weakens our dependance on God; the life

Speciall
acquain-
tance with
God what?

3. Set up
Faith, into
exercise
and life.

Psal. 91. 1.

Esa. 26. 20

life of reason sets up our dependance on the creatures, but the life of *Faith* doth quicken and raise up a strong dependance on God, this is *the dwelling in the secret of the most high*, and the shutting up of the soule within the doores of the divine chambers.

Psal. 91. 9,
10.

I conceive thus much of the life of *Faith*; 1. It will make God that unto us which our necessities doe require him to be; even a rock, and Tower, refuge and fortresse, *Because thou hast made the Lord which is my refuge thine habitation, there shall no evil befall thee*, where we see that *Faith* in working makes God an habitation. 2. It will draw home the particular and the generall promises of safety

safety unto a mans selfe in particular : Now the setting of the promises on the soule is the way to bring in a man unto dependance ; for it doth let in or enter a man into the goodnesse of God, hence saith *David*, *Thou art my hiding place and my shield, I hope in thy Word*, where we see that *David* did make God his hiding place by hoping in his Word. 3. It will intitle a man unto *Iesus Christ*, in whom all the promises are yea and Amen: The way to come into God is *Iesus Christ*, and God is no farther an hiding place to the person of any man, then he is united to Christ by *Faith*; It is Christ that makes God our Shield and Tower, and so as Faith doth worke it selfe up-

E

on

Psal. 119
114.

on Christ, it doth worke the soule upon God, for I cannot fasten my selfe upon God, but in and by the Mediatour upon whom my Faith is pitched.

4. The gi-
ving over
a mans
selfe,
Pro. 3. 5

Fourthly, leane not unto selfe-policie and selfe-power: hence saith *Salomon*, *Trust in the Lord with all thine heart, and leane not to thine owne understanding*, surely wee must empty our selves of our selves, if ever wee will be brought to trust upon God, what man will be beholding to another so as to seeke unto him and to cast himselfe upon him, if he conceive himselfe to be selfe-sufficient: and surely this is mans proud disposition, that he will be as little beholding to God: for any thing as he can, for hee will

will try his owne wits,
and parts and friends in
the first place, and if hee
finde in them reliefe, then
hee will stick and stay; wee
see in experience, that no
man commits his body to the
water till he finde no ground
for his feete to fasten upon;
so that there is a great deale
of necessity for a man to denie
himselfe, and to give over
himselfe, if ever he intend a
dependance upon his God, at
any time, for any thing.

Fifely, cast off the way and
course of sinne and prophe-
nesse by timely and serious
repentance, *If thou returne to
the Almighty thou shalt bee
built up, thou shalt put away in-
iquity farre from thy tabernacle,
then shalt thou lay up gold as
dust, and the gold of Ophir as*

Simile.

5. The re-
linqui-
shing of
the way of
sin.
Iob 22.
24, 25.

the Stones of the brookes : yea the Almighty shall be thy defence, how can a man expect safety from God, when hee walkes in a course contrary unto God ; can such imagine God will be the protection of their persons, who are the provocation of his eyes ; sure I am, this is the fruite of a life led in sinne, to keepe off the soule from comming in unto God by way of duty and dependance, I say, that the love and life of sinne doth dead and damp the heart in all motions and actions unto God, and therefore it must be your worke, to purge your heart from all the love of sinne, and study the way of giving over the slavish service of sinne, and then the way is open to God ; the God on whom we stay

stay our selves, is an holy God, and wee must resolve to be holy and reformed persons; *they shall call themselves the holy City, and stay themselves upon the God of Israel.*

Isa. 48. 2.

6. Lastly, settle all supplies upon God; what wee trust upon, we must make all-sufficient unto us, now if wee have this skill to make God answerable to all our exigencies, and if wee can see that wee cannot need or desire that thing that is not to be found in him in an overflowing abundance, it would mightily enable us to make him our trust: such who attribute too much to the streame, and take from the fullnesse of the fountaine, will never make their recourses to the fountaine. Oh we have a full God, who is

6. Setting all supplies and succours in God.

Sun and shield, and exceeding great reward unto all those that come in unto Him, and will never leave the soule destitute, which doth depend upon Him : which is the thing *David* desireth, and is the last part,

Leave not my soule destitute.

I. Trust
in God &
praying to
God are
undivided
cōpanions
Psal. 62. 8

Here is the true consequent of beleeving confidence, it makes a man to flie to God by prayer, notwithstanding all troubles; surely wee cannot well divide the act of Faith from the exercise of Prayer, *David* in one Psalm by way of counsell faith, *trust in him alwayes ye people, and poure out your hearts before him*; and here he is upon the practise of his owne Doctrine, *In thee is my*

my trust, leave not my soule destitute: intimating unto us a true triall of our trusting in God; it is then right and sound when it puts on the soule to prayer, he doth trust best in God, that doth pray most to God, a praying heart is an evidence of a trusting heart.

2. We must not divide the practise of prayer from times of troubles; troublous times are praying times; then or never should Christians beset the Lord with requests, and powre out their soules unto Him; 1. the command is, *Call upon me in the day of trouble, and if any man afflicted let him pray.*

2. David under his feares, and in the midst of his troubles besought the Lord. 3. And the promise is, that *whosoever*

2. Times of trouble ought to be times of prayer.

Ps. 50. 15.

Jam. 5. 13

Joel. 2. 32.

Vse.

shall call upon the name of the Lord shall be delivered: I am sure that *Iacob* applied himselfe to this practise, and it proved prevailing; Christians must learne to pray, as well as to trust in God, or else their trust will faile them; I conceive we doe put forth our confidence in praying; O that we were more in praying, and that wee would lift up our hearts in praying unto our God, this should shelter us, and chase away feared dangers: a volley of Prayers sent up morning and evening to Heaven, will doe a Kingdome and Citie more good, then all the munition in the world. A praying people have beene the terrour of enemies, and the safeguard of Nations; Prayer is the most efficacious.

efficacious engine, making way for the good and safety of the Church in all Ages, when all policies and power have beene at a stand, this hath made way for peace and safety; This, this is the little great thing that hath overturned all plots, blasted all conspiracies, and withstood all oppositions, it weakens enemies, and encreaseth friends, by ruling God, and overruling men: hee wants not Armour of prooffe in his house that hath a praying-spirit in his brest; I conceive, did we pray more, wee should feare lesse, for that which is our victory with God shall be our conquest over men, *Then hast prevailed with God, thou shalt also prevaile with men,* saith God to Jacob: I beseech

E 5

you

Gen. 32.
28.

Job. 35. 4.

Iob 15.4.

James 5.

17.

περὶ τοῦ
 πνεύματος
 τοῦ ἁγίου
 καὶ
 τῆς ἐλπίδος.

4. Obser-
 vations in
 the words.

1. The
 possibility
 of having
 a soule left
 destitute.

you that you would be so
 farre from restraining Prayer
 before God, that you make
 it your daily worke to remem-
 ber the name of the Lord, still
 crying unto Him and calling
 upon Him, adding this to
 your practise, which was the
 commendation of Elias, that
 you pray in your praying.

But come wec now more
 narrowly to the matter of Da-
 vid's prayer.

Leave not my soule destitute,

That is bare and forsaken
 of divine helpe and comfort.
 Whence we learne first, The
 possibility of having the soule of
 a Christian left naked and
 bare of divine grace, comfort and
 assistance, there may not on-
 ly be a withdrawing of an
 outwardly supplying and
 upholding good, but of an in-

inwardly comforting and gracious presence, though the Lord doth not totally destitute and finally desert the soules of his, yet comforts and supports may for a long time and in a great degree be withdrawne; *Sion* said, *The Lord hath forgotten mee: David* is poore and needy in one Psalme, and desolate and afflicted in another; Alas! how many of Gods deare ones doe find this to be true, that to their seeming, their God is gone, and comfort gone, and there is none to owne them, and stand by them: *There is none to helpe,* saith *David*.

Secondly, the misery of a divinely destitute and deserted soule; such a soule is a miserable soule, and the misery of

Esa. 49. 14

Psal. 70. 5.
25. 16.

Psal. 22. 1

2. It is a
misery to
be left de-
stitute.

of this condition, makes *David* to deprecate it, the absence of a good temper doth not make the body more miserable, nor the withdrawing of the Sunne the night to be more darke, then the leaving the soule destitute in divine respects doth make the soule sad and miserable: 'Tis misery to be under misery, but in times of misery to be left unto misery, by Gods withdrawing of himselfe from a man, makes the misery over-miserable: For a lame man to fall it's misery, but when hee is downe to have his crutches taken from him, and all to forsake him, it's the leaving of him in misery.

Obser. 3

It is a
mercy to
finde di-
vine suc-
cour in
misery.

Thirdly, That it is a great mercy to bee followed with spirituall succours, and divine supplies

supplies in times of misery, this is easing to the spirit, and the burthen will be the better borne and endured; this is chearing and reviving: the spirit will not soone sinke and faint under any trouble whilst God is with it, and all its comforts are about it; the woe is to him that is alone.

Fourthly, that the instant and constant desire of a Christian should bee after divine assistance in troubles. 1. A man shall never need a God more in company and comfort, then when he is in, and under trouble, if all the creatures leave us (as they may) yet till God leave us wee shall never be destitute; for God is all in all, for the reliefe of that soule with whom hee is present: besides, 2. the soule hath

Obser. 4.
Divine assistance & presence is to be sought.

hath many pretious promises for divine supply and succour in evils, and therefore hee may be the more bold to put up his request to God.

Leave not my soule destitute.

To conclude the whole.

Vse. 1.

First, I pittie such men who are forsaken and destitute men, such whom Sathan hath bereaved of their comforts, God denies his grace unto, or withdrawes the influence of his comfort from: A desolate Widdow forsaken of friends, a brave Commander destitute of men and munition, and a soule left by God in misery, are equally miserable.

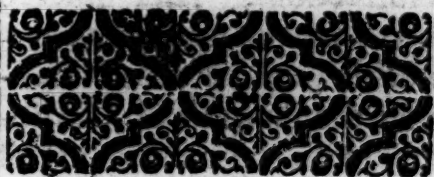
Vse 2.

Secondly, We learne, that men destitute of God, are the most helpelesse creatures under

der Heaven, such shall doe
God, the King and the Coun-
try, little good service, that
have Feathers in their hatts,
Armour on their backs, and
Weapons in their hands, wan-
ting Grace in their hearts;
though their oathes may be
many, and violence great,
yet their strength is small, for
they are destitute and deserted
persons.

Thirdly, In the middest of *Vse 3.*
our dangers, let us labour to
keepe God with us and about
us, if we make him our friend
wee need not feare who is our
enemy, and God supplying
us wee have strength enough,
and shall finde comfort
enough in the midst of
dangers and death
it selfe.

* * *



*The Narration of the
vertuous Life and happy
Death of Mistrisse *Julian*
*Blackwell.**



WE are this day
met, according to
the practise of the
Saints in Scrip-
ture, to performe a duty, and
pay adebt to the remainder
of our Christian Sister Mi-
strisse *Julian Blackwell*, which
is now to be laid with honour
in her grave, as into a house
of safe custody, and bed of
rest, to remaine there untill the
re-

The Ap-
plication
to the oc-
casion,

Cent. Mag.
4. c. 6. p.
455.

*Testimo-
nium dabo
veritati
non amici-
tie. Ber.*

*Securius
& succer-
ius visa
solent quam
audita nar-
rari Goff.
vit. Bern.
lib 1. pre
ces.*

resurrection; And finding
this to be the practise of ve-
nerable antiquity, to cele-
brate the Funerals of Christi-
ans, with the mentioning of
their just praises, you must
give mee leave (treading in
their paths) to give testimo-
ny unto the truth, in speaking
of her gracious disposition,
and vertuous conversation;
onely take two things along
with you; First, that I intend
to speake no more of her then
what mine owne knowledge
and observation doth leade
mee unto. Secondly, that
my aime in this Worke is, to
moderate the grieving spirits
of those that were neere un-
to her, whose losse is great;
and to yeeld unto you all mat-
ter of good instruction and
Christian imitation, seeing
you

you know not how soone her
condition may be yours.

And here passing over her
descent, leaving that to the
Heralds; I might begin with
her curtesie, modestie, and
gravity in her outward course
and carriage, in which shee
did so shine, that shee wonne
much love from all such who
well knew her, and were
themselves lovers of a cour-
teous and sober conversation:
Next I might lay downe be-
fore you, her fidelity, and
love to her loving Husband,
with whom shee lived in an
unspotted way, avoiding that
lightnesse, and loosenesse,
which is too too notorious
and shamefull in many of her
Sexe.

I might also further dis-
course of her tendernesse, and
love

love unto her children, to whom shee shewed her selfe a Mother indeed, by seeking their good in the best things, and furthering them to her power in the waies of holinesse.

10. Things
in her.

But leaving these, there are ten things which I observe as notable in her, and worthy all our imitation.

1. Tender-
nesse of
heart seene
in foure
things.

First, God had made her a Christian of a very tender heart, and sensible spirit; as her naturall disposition was softly, so shee had a spirituall disposition of softnesse: there were foure waies by which her tendernesse of Spirit did appeare.

1. Sense of
sin.

1. Shee was apprehensive and feeling of sins working and burden; the body of sin

sinne which shee did beare about her, as a body within her body, shee made such a body of death unto her, that with teares shee would often complaine to my selfe and others, of her wretchednesse and wearisomenesse under the same; a blessed temper, and arguing spirituall life, to find and feele the contrary workings of sinfull corruption unto the workings of grace within the soule.

2. Shee was sensible of Satans temptations, and his strong workings against her graces and her comforts; Satan was her adversary, and shee knew what it was to have Satan to be her adversary; (surely if God be a mans friend, Satan

2. Acquaintance with temptations.

Satan will be his enemy, and who so have tender and gracious spirits, they cannot but be more or lesse sensible of Satans workings against them :) Satan did so often and sensibly disquiet her, that shee feared least shee should at the last be overcome by him.

3. Sympathy.

3. Shee had a sympathizing spirit; feeling the present conditions of the members of the mysticall body, whether in misery or in comfort; if the Church and Christians did rejoyce, shee rejoyced also; if they were in sadnesse, shee was in heavinesse; in which practise shee shewed her selfe a right living member; and I could wish that

that there were not the failing of bowels this way amongst too too many of us. What a shame is it unto us, that Churches abroad are bleeding, and many Christians at home in misery and dying, and yet none in comparison do regard or feele the same.

4. Shee had an undigesting spirit; I meane a spirit that was full of painefull gratings at the sight of sinfull objects, and that could not so easily swallow downe those vanities and courses which others doe not so much as scruple at; to her dying day shee did abhorre Popish and Superstitious vanities, and was much grieved that any should take upon them to pra-

4 Risings
against sin-
full vani-
ties.

practise or maintaine any thing that was contrary to Gods Word, and justly scandalous unto Christians.

a. Loving-
nesse to
the godly.

Secondly, God had given her to become very loving hearted unto the godly; if she saw in any but *aliquid Christi* (that is, something of Christ) with holy *Bucer*, shee dearly loved them; the graces of God bestowed on them drew her affections to them; making her greatly to delight in their company and conference; shee often would say to mee, where is the pleasure that sinfull societies can yeeld unto a Christian? I am sure I can finde no delight in being amongst them; O it is the godly and such as truly feare God that are my delight,

light, and that shall be truly welcome unto my house; there are many Christians this day alive that can testifie her reall love unto them: a good patterne for us all to follow; wee should make them the men of our company and delight here, that are our companions in grace, and shall be our company in Heaven.

Thirdly, shee was large hearted in her desires after goodnesse, and good things: a little heart shee had, but low, which made her very greedy after, and desirous of grace: such a holy covetousnesse, and unsatiabable thirst was implanted within her, that shee could never give her selfe satisfaction in any present measure of grace, or actuell performance of duties, but was

3 Desires and cravings after goodnes and amendment.

F carried

*Hieronymus
Epistole
ad Paulam,
Marcellam
& alias.*

carried with a vehement desire of bettering or mending her selfe in both; out of that desire which she had to profit and benefit her owne soule, and to augment and enlarge her selfe in graces and duties, (with those religious Romane Ladies of whom S. *Yerome* speaks,) shee would be full of holy enquiries, solid questions, and apt cases of conscience; God gave unto her that excellent gift of improving Christian acquaintance and Christian society, for hardly could any good Minister, or able Christian come to visit her in her health or sicknesse, but shee would be pressing and putting of them on to some soule-profitting discourse, by which she might both doe her selfe and others good;

good; oh it is a blessed thing
for Christians to bee acting
Maries part, and I could heart-
ily wish that in this she might
be followed in this City and
other parts, for I finde this
to be a common fault, that
God puts into our hands ma-
ny opportunities of doing our
selves good by the company
of Ministers and Christians,
and wee have no hearts to
improove them; wee think
that when wee have feasted
them, and for a time courte-
ously entertained them, wee
have done enough; Oh how
often hath mine eares heard
her wishing, that she had more
power to beleeve, and spirit
to pray and to obey; This Si-
ster of ours, made it her dai-
ly worke to be treasuring up
a stocke of grace for another
world,

world, and the neerer she was to glory, the more thirstie was she after grace. Surely where those longings and thirstings after soule enlargement in graces and duties are wanting, there may bee a strong supposition, that spirituall life is also wanting. For herein doe artificiall bodies differ from naturall bodies, that the one are capeable of extension, the other are not.

4th Fearfull
of her
owne
standing
and state.

Fourthly, She was fearing hearted in respect of her spirituall and eternall condition: she did much trouble her selfe about that one thing necessary, namely the settling of the happinesse of her soule both here and hereafter; shee had an heart making Heaven to be Heaven, and it was a great businesse with her, how shee might

might bee sure to have Heaven when she left the world ; she was not in the number of those, who onely then thinke of going to Heaven, when they see themselves ready to drop into Hell ; Neither was Heaven unto her an empty Notion, or going to Heaven an ordinary matter ; but a thing of the highest concernment ; she knew that she had a soule, and what it was to have a soule mistaken, or miscarry in so great a matter as salvation ; yea so serious was this Christian Sister of ours in this maine businesse, that shee would often suspect her owne care, and question her owne evidences for Heaven, being ever and anon jealous least that shee should faile of Heaven at the last ; This was

admirable and imitable in her, that shee would be putting her selfe to the triall, that so shee might see and finde her selfe to be Heaven prooffe, and judgement prooffe; and when upon long reasoning and due triall, shee could not put of from her selfe the evidences of a gracious condition; out of a holy feare, shee brake out into these words; Sir, are you not mistaken in your trialls: or in my selfe? I pray you to deale plainly and faithfully with my soule, doe not make me to beleeeve that I am better then I am, or that my estate is safer then it is, remember that you are Gods Minister, and you must give an account to God if that you doe not discharge your duty, in discovering to me the truth
of

of things: Let me know the worst of mine estate, for I desire not, neither did I send for you to be flattered and soothed by you; O think of this all you that tie up the liberty and authority of Gods Ministers when they come to visit you, who cannot endure the setting of your spirituall estates by the searching of your soules.

Fiftly, She was bold hearted, the fire of holy zeale

s. Zealous
in spirit.

was kindled within her spirit, and shee was so farre from being ashamed of God and his cause, that as occasion was offered, and as it became her in her place, shee would speake for God, and plead for the power and purity of His blessed worship and service: yea shee kept that li-

berty to her selfe (which many loose) namely, so to enjoy her best friends, that withall she would wisely dislike and Christianly reprove what she saw or heard to be amisse in them, which made such as well knew her, the more truly to honour and love her.

6. Heavē.
ly mindednes.

Sixtly, She was Heavenly hearted; and dead to the world whilst shee lived in the world; shee so minded her countrey in Heaven, that she could willingly part with all the creatures for Heaven, nay she had so ordered her affections and affaires, that shee had little else to doe but to die when shee was to die; well knowing that an heart set into the creatures, is loath to make an exchange of earth for

for Heaven, it was neither Husband, nor Children, nor Mother, nor Brothers or Sisters, nor Friends that could stand in her way, to make her loath or unwilling to die; they were all lookt upon with a dead eye long before shee died; it is a glorious conquest to get victory over the world and the creatures before a man dies.

Seventhly, Shee was publique hearted: having her spirit set upon the times, both in the sins and sorrowes thereof, being so sensible of both, that she could bewaile both; and would be often in stirring up others to pray for *Sions* peace and glory. Oh how did shee rejoyce when she saw any hopes of good towards the Church of God revived;

7. Pub-
likenes of
spirit.

and shee would be much cast downe under the feares of nationall calamities, fearing that her finnes were the procurers of the same.

8. Patience.

Eightly, She was bearing hearted : God put her pectie to prooffe, laying his hand heavily upon her in much weakenesse, which kept her long under the Phisitians hands, yet under all gods dealings she was a patterne of patience, quietly resigning her selfe so to the good will and wisdom of God, that shee did not checke or dislike God in the course of his providence, but did acquit the Lord as righteous and just in his way, and did let him alone in his workes, being troubled at the rising of impatiency within her, desiring chiefly that

that God would be pleased to make her able to beare his hand, and to give her a sanctified use of his hand, which she knew would be for good unto her.

Ninethly, Shee was stout hearted, which appeared in this, that she did not feare the king of feare, death it selfe: I know that shee was very sensible that the time of her departure was at hand, for shee apprehended more in her selfe, then the many skillfull Physitions could in her body, she would tell mee that they were all mistaken in her disease, for she should not escape this sicknesse which was now upon her; and though she did thinke much, and talke often of it, yet it was not death it selfe that could daune or dampe

9. Stout-
nesse.

dampe her spirits; she did no feare to die, having the knowledge of this, that it was only death which could bring her unto her desired home.

10. Confidence in death.

Tenthly and lastly, Shee was confident hearted; her experience of *God*, and faith in *God* had raised up her soule to such a trust in *Gods* mercy, that finding death approaching, shee left of disputings with Satan, and fixing her eyes with much steadfastnesse on Heaven, about the beginning of the Sabbath (which was the day of her delight whilst she lived, and I make no doubt a token unto her of an eternall rest in Heaven) she concluded her life with this saying, *Death, Death, O Lord in thee is my trust,* which wordes of hers gave occasion

occasion to her loving Husband, to give unto mee that Text of Scripture to preach on at her funerall.

And now leaving her whose soule is made perfect in Heaven, and free from all sinne and sorrow; give me your patience from the whole Narration, to lesson you in these things, that so you may depart hence with profit.

First, see the joyntnes of women with men, in the common salvation of Christians, God hath given unto them folkes as well as men, and he is pleased to make them as eminent in graces and gracious practises as doth men; and therefore their sex should not be despised, nor their holy courses scorned whilst they doe but endeavour to save their

Application to the Auditory.

4. Duties.

• E.
I.

Alquora
Switzerland
and the world
all the world

their poore soules.

2.

Secondly know, That the more gracious men and women are in their lives, the more comfortable shall they be in their deathes, and the more honourable after their deathes; such seeke for comfort and credit in a wrong way, that doe not seeke it in a gracious way.

3.

Thirdly, Learne that wee must improove all the holy examples of Gods Saints, by following their courses and actions: the Heathen man telles us, that good examples are of great force: and sure I am, that among Christians this is a truth, that good examples are of speciall use and profit, and such as we must be accountable for to God, as well as for precepts; we cannot

*Exempla
maxime
movent. Cic
de Orat lib.*

39

cannot doe greater honour to our religious Ancestors deceased, then to endeavour to resemble them in goodnesse and godlinesse : Oh that you would all resolve to go home being such as shee was, and doing that which shee did of whom we have spoken.

4.

Lastly, Draw your owne deaths out of this occasion; let it put you into dying thoughts, remember that you must all follow her that is gone before you, and how soone you know not, and that every step of your life degrees you into the Chamber of death, you being here sayling down times streame into that gulph of death which carries you into Heavens or hels eternity : My beloved upon this short and shortning time of
yours

